173 Another fraction, the Ikerromoïen, was formed meanwhile. The ancestor of this tribe, named Akerromoï, was of guérissouten origin from Aïr, and had married a noble Ahaggar woman, daughter of the tobol; their most famous descendant was Aménokal Moussa ag Amâstan.

As for the Iboglân, their ancestor is a man called Khatita, brother of Sakal, the chief of the Tégéhé-n-as-Sakal. He had married a Kel Réla woman.

The Tégéhé-n-ăgg-Ali gave birth to the Inemba, and their name disappeared with the last men of that old tribe.

According to legends gathered among the Tuareg of the Ahaggar, Ti-n-Hinân had seven daughters, three of whom had children who were the forefathers of the present tribes. The first engendered the Iboglân and the Inemba; the second, the Ikerremoïen and the Kel Ehan Mellen; the third, the Kel Rela, the Taïtok, and the Tégéhé-Mellet.

Let us interpret the legend by saying that descendants of the three daughters of Ti-n-Hinân are found in the different tribes mentioned.

•173 According to another legend current in the Ahaggar and reported by Mr. Benhazera, (1) Ti-n-Hinân had three female descendants

1. Six mois chez les Touareg du Ahaggar, p. 92.

who were the ancestors of the three principal noble families of the Ahaggar; we do not know how many generations separated them. They are:

Tinirt, the antelope, who was the ancestor of the Inemba

Tahenkat, the gazelle, who was the ancestor of the Kel Rela

Tamerouelt, the doe rabbit or female of the hare, who was the ancestor of the Iboglân

The Kel Rela (alteration of the word Kella) owe their right to the tobol to Kella, a descendant of Tahenkat, who was married to Sidi ag Mohamed el Kheir.

513 No one has a bed except the aménokal, who owns one of the Hausa
[352 type; this model has also been adopted in a certain number /227/
177 of Kel Oui /Owey/ camps. (1) The man and woman each sleep on
643]

1. Contrary to what has been said, the bed is not Tuareg but Hausa. Its use is spread among the sedentary people of Aïr, Damergou, and Sokoto, and it is made by Hausa smiths.

his or her own side of the tent, the boys with their father and the girls with their mother.

354 There are no cradles for babies among the Ahaggar Tuareg, and young children are placed on a skin or on blankets. Sometimes a hemispheric wicker frame is put over them and covered with a cloth to cut off the light or protect them from sandstorms.

The Kel Aïr and the Tenguéréguif have little cradles which are suspended from the top of the tent.

354 Fire. -- In front of each tent there is a hearth, generally made of three stones. It is not intended for cooking purposes, but rather for warmth in the evening after the sun has gone down when all the people gather in the shelter of the asaber, which is unrolled in an arc in front of the tent. The flame warms up hearts and
[272 bodies and synthesizes family and friendship. Sometimes a container of water is placed on the three stones to heat in order to make tea.

343 The cooking fire is set apart, generally some three or four
354 meters from the tent, in the shelter of a little stone wall in order to protect it from the wind.

372 We have not been able to find any myth on the origin of fire among the Tuareg. According to them it was created by God,
773 who gave it to man to cook food. Iblis (Satan) wanted to seize the secret of how it was made, and God punished him by creating

the tortures of hell. Iblis, however, communicated his secret to the blacksmiths, who since that time have known how to use it for metalworking.

The Tuareg used to obtain fire by friction, using a board of torha (callotropis procera) and a branch of hardwood; they caught the spark on a tuft of silk from the fruit of the callotropis and blew on it until they got a flame, which required about a minute. They have kept this practice and still use it occasionally.

Today they find matches sold by /228/ Tamanrasset merchants, but they all have tinderboxes with flint and a bent piece of iron.

They do not keep up the fire. They carry it from one tent to the other in a fragment of an old gourd or sometimes hold a glowing ember in their hands without burning themselves. When they want to transport it long distances, they use camel-dung embers.

Fig. 27: Ahaggar Tuareg dish, imported from Hausa country.

The Tuareg commonly use the excrement of camels and goats as fuel. In the high mountains, wood is quite rare, but in the lower parts of the Koudia old acacia or éthel /atle? Ed./ stumps are to be found. They never use the wood of the callotropis, which is the devil's tree and makes muffled noises when it is burned.

Basalt blocks are never used to make the hearth, since they believe that basalt is possessed by genii and will explode violently when heated.

Furniture. -- We have briefly described the objects furnishing the parts of the tent reserved for the husband and wife. To these must be added a certain number of objects which make up the

771 The religious lukewarmness of the Tuareg is such that they do
781 not always profess great respect for marabouts and very few of them
[788] make the pilgrimage to Mecca. When Duveyrier made his trip to Ghat (1860) there were some thirty pilgrims among the northern Tuareg (1); at the present time there are probably only three men

1. Op. cit., p. 413.

among the Ihăggaren who can be honored with the title of El Hadj.

But this tepidity does not always exclude fanaticism. Barth already mentioned that he had to face it during his trip and that he was assailed by questions and had to discuss different religious dogmas with some Tuareg; he extricated himself from this by a perfect knowledge of the Koran and of Moslem mores. /306/ Their
[669] religious ignorance makes them, at the same time, easy instru-
● 773] ments in the hands of marabouts who have often profited from this to stir up hate for the Christians and to push them into a holy war, as was the case for the revolts of 1915 - 1916 - 1917. In spite of the bitter failures which resulted, their confidence in their thaumaturgy was not at all diminished.

871 At the present time there are several Koranic schools in the
783 Ahaggar conducted by Arab marabouts and set up in the agricultural centers. They are mainly attended by Harratin children, for Tuareg children, who stay in their parent's camps, cannot go to them because they are too far away. A marabout family, originally from Cheurfa d'Aoulef (Tidikelt) settled in the Ahaggar some forty years ago and enjoys a great veneration. Not long ago it was fixed in the little center of Dar-Mouli, where it enhanced the value of the place, but as a result of the dryness of the spot it was moved to
[796] Esselissekine. There each year a great alms feast takes place,
[559] and all the Ahaggar Tuareg come. Its present chief, Moulay el Ouafi ben Moulay abd Allah is an example of piety, although still quite young, and he is surrounded by great respect.

797 In speaking of the Islamization of the Tuareg, Henri Basset said that the latter had taken almost nothing from Islam, except

Some Tuareg scrupulously practice fasting, and the different Moslem holidays are now followed punctually. But along with that they keep the ahal, monogamy, and matriarchy.

Pagan survivals. -- Ten centuries of Islamism have not completely rid the Tuareg of their former beliefs. They still believe in the existence of an animated world peopled by elements acting visibly or invisibly, living in minerals, vegetables, water, etc. To be sure, these beliefs are growing blurred, dwindling and losing their intensity, but the Tuareg still live with them, even going so far as to practice certain rites, just as in the country in France.

Their belief in supernatural matter is more than we could possibly imagine. They believe in genii (ahinnen or imdounen) who inhabit the mountains, springs, steep places, and some trees. They protect themselves from them by numerous talismans, which they beg from the marabouts, or by the practice of exorcizing. The women are even more credulous than the men on this point. They consult the dead by going to pray on their tombs and ask them news of those who are absent.

Petrographic cults are still very much alive among the Tuareg. They believe that some stones are haunted, and to gain the good will of the spirits they place votive offerings in the form of pebbles nearby. Therefore, at the crossing of some mountain passes and some unavoidable paths one often finds enormous piles of stones imitating tumuli, or else many little piles placed on both sides of some camel trails. Some ancient tombs are the object of a quite peculiar worship, for example the one discovered at Tazerouk a few /308/ years ago by Captain Niéger. This tomb, on which lay several stone statuettes, polished axes, and numerous Neolithic objects, was still visited in recent years until the time when it was excavated by the French. The Tuareg deny this, of course, but the discovery of objects placed there recently (fragments of cloth, beads, etc.) proves it. The stone statues represented the Tibaradines, that is, "the maidens." They were supposedly a highborn woman and her servant who were turned into stone because the mistress

773 had asked God to escape a raid which was coming to pillage her
778 camp. After the raid had passed, however, God kept the women
782 in the state of stone in spite of their entreaties, and it was so that life might be returned to them that the Tuareg came to leave different objects every time they passed near the tomb. The worship
[174] of the Tibaradines is certainly a trace of pre-Islamic and perhaps Neolithic beliefs which must have been deformed through the centuries. One of the statuettes represents a cow and is clearly related to the one found at Silet.

771 The remains of totemism are still affirmed by food taboos.
262 The nobles refuse to eat fish or bird flesh, as well as birds' eggs; only the ostrich escapes this interdiction. On the other hand, a
[825 legend even reports that the uran, or great sand lizard, is the
773] maternal uncle of all the Tuareg.

824 Some trees are also the object of worship. The Maerua crassifolia which the Tuareg call agar is supposed to be inhabited by a genie which they chase away by striking the tree with stones every time they want to get in its shade. As we have already pointed out, repudiated women who do not wish to stay in the prescribed retirement as imposed by custom and want to take up the state of free living, rely on the tree to take over this retirement which bothers them so much.

754 Sorcery. -- Divination. -- Besides these more or less religious beliefs the Tuareg practice sorcery, divination, and the interpretation of dreams.

Some men, often blacksmiths, are known as sorcerors and make potions intended to cast spells; these are generally made of animal skins /309/ and are given to people who wish to cast a spell
[825 on someone, with the intention of taking him by surprise. The uran lizard plays a large part in the making of these sorceries.

787 Divination, practiced especially by women, is done in several ways and always aims to ask news of absent ones.

We have already mentioned divination through tombs. There is also what the Tuareg call tachilet (the viper). It is done either

They have no numbers, and they do not use the Arabic numbers. They prefer to make holes in the sand, and by this rather long process succeed in figuring just the same. A Tuareg, moreover, cannot talk for five minutes without emphasizing his recitation with dots or lines on the sand. If he is asked, "How many days' march are there between this point and that one," he cannot answer any number without marking on the ground as many dots as there are days in his answer. 802

A Tuareg who has been made to sit on the ground on a blanket, before he begins to talk raises the edges of the blanket /44/ so as to indulge in his favorite occupation. Certainly if he were transported to France, into a well-waxed apartment, he would be very unhappy and would quickly ask for sand or earth so as to be able to draw his dots and lines. [516 521]

But this custom has its use when one wishes to have an idea of the road one must travel. The Tuareg who, like all nomads, has a very accurate sense of direction, will draw an over-all map of the route to be followed, with the wadis and landmarks which would be met. 487 823

The Tuareg do not have words in their language to denote the days of the week. Those that they use have been borrowed from the Arabic and changed. 177 192 805

On the other hand, for their months they have kept some truly Tamashek names, while others are definitely taken from the Arabic. Thus:

1. "Tamessedek," corresponding to Muharram and which seems to be derived from the Arabic "sedeq" صدق "to give alms." It is said that this name means "zekkat" زكاة, or "legal alms."

2. "Talilt tassettafet" (corresponding to Safar). This means "the black month." Here is why this month is so called: "Sidna Slimane (Solomon) was in command of the genii and demons. One day when he was standing leaning on his cane, the "djinns" (genii) told a termite to eat out the bottom of the cane. The termite did the job so well that the 773 776 805

cane broke at the bottom, and poor Solomon fell over, all fours in the air, and was killed in his fall. His death was the signal of liberty for the genii and demons, who spread throughout the world, precisely in that month which was later called the "black month."

3. "Talilt tarer'ert," that is, the "yellow month," (corresponding to Rabia I, or Mouloud, the month of the Prophet's birth), so called, it is said, because it is lighted, صفّر by the birth of the Prophet. /45/

4. "Aouhim oua izzaren," that is, "the first Aouhim," (corresponding to Rabia II). Aouhim means "fawn of a gazelle." This is also the name of a star.

5. "Aouhim oua ilkamen," that is, "the next Aouhim," (corresponding to Jumada I).

6. "Sarat" (corresponding to Jumada II). The Tuareg have been unable to give me any explanation of this name.

7. "Tin tineslimine," that is, "the month of the marabouts," (corresponding to Rajab). In the time of the Kharijite doctrine, the Ramadan was put back to the month Rajab, and it is known that the Tuareg espoused this doctrine (1).

1. See Essai sur l'Histoire de l'Islamisme /Essay on the History of Islamism/ by Dozy.

8. "Amezzehel," that is "he who runs," (from the root "zehel," to run), thus named because it has only 29 days and it precedes the arrival of Ramadan. It corresponds to Shaban.

9. "Azzoum," that is, "the fast" (corresponding to the month of Ramadan), a name taken from the Arabic word الصوم "essoum," the fast.

10. "Tessessi," that is, "act of drinking" or "libations," because one may drink after the fast. It corresponds to Shawwal, the month in which the feast called "Aïd Ser'ir" takes place.

When they want to stretch out at the foot of the tree called "el yatil" in Arabic and "tadjart" ⊕ⵜ+ in Tamashek (a kind of acacia), which is inhabited by jinn, they must first wound it with a stone, and stones are always to be found at the foot of these trees. One can also see the wounds made in the bark. 776 824 789

The "teborak" (Balanites aegyptica) is also a haunted tree. If one wants to rest under its shade, it is first necessary to break seven of the tree's thorns.

There are also "kel esouf" in the place where an animal has had its throat cut. 776

Mount Oudane is haunted, as are many others. [823]

These superstitions are probably survivals of their old religion, before their conversion to Islamism. Like them, "The Arabs of the pre-Islamic period worshipped jinn, or genii. The deserts and mountains where one sometimes gets lost for entire weeks are full of beings of this kind.... They can do much harm and much good.... They live in rocks, trees, or statues. Each tribe, or sometimes a group of tribes, had its special jinni; its rock, its tree, its own image, before which an appointed family carried out priestly duties" (1). 174 771 776

1. Essai sur l'Histoire de l'Islamisme, by R. Dozy, pages 5 and 6.

The Tuareg have many other superstitions. Thus nobles would never kill a "uran" (varanus), which in Tamashek is called "ar'ata" • +⁝ , and a fortiori would not eat it. Sidi ag Keradji and Aziouel ag Ser'ada told me that the uran is the maternal uncle of the Tuareg, and Sidi told me the following legend: "Seven nobles had killed a camel belonging to Sidna Nouh (Hoah). Among them there was a noble Tuareg. To punish them God changed them, one into an uran, another into a jackal, a third into a chameleon, etc. /61/ The uran was the noble Tuareg. The camel that was killed is now in the sky: it is the Great Bear. The Polar Star, 'Bel Hadi', is its head." 565 825 773 784 [821]

Should one see here some agreement with what we have 114
read in Dozy, or might the uran have been a "totem" among 825
the Tuareg, as among the Redskins of America?

Nobles do not eat the "dobb" (star lizard) either, which 262
is called "aguezzeram" in Tamashek. As a reason for this 565
abstinence, they quoted me these two lines of nine syllables: 825

Our ekcher' aguezzeram idit [539]
Iladhou ichchaden ilir'it.

This means:

"I do not eat the aguezzeram because it smells bad and has a rough skin" (1).

1. Iladhou is put instead of "ili adhou." Similarly, ilir'it is put for "ili ir'it." Ir'it, plural ir'ten, means hide (of beef, camel, etc.).

Finally, they firmly refuse to eat chickens and eggs, and chickens are found nowhere among the Tuareg, except among [231]
some "harratine" /Haratin/ Arabs of the Ahaggar villages. They claim that this abstinence dates back for a long time. Azioueł ag Ser'ada when pressed ended by telling me that it was because chickens seek their food in manure. In the Niger, according to a study by officer-interpreter Merle, the French are called egg eaters. But I believe that the following is the 262
real reason for this abstention: The Tuareg, like all the 565
Berbers, had embraced Kharijism. Among the chiefs who took 825
part in the insurrection of the Kharwarij /plural of Kharijite. 773
Ed./ was Tarif, who made the first invasion into Spain (the city of Tarifa still bears his name). His son Salih, or Salah, claimed to be a prophet and composed a new Koran. Elijah, or Elias, son of /62/ the latter, openly remained Moslem, and it was only Salih's grandson, Jonah, or Younes, (end of the eighth century), who spread the new doctrine, which was a much modified Islamism. According to one of the precepts of

this doctrine, the scholar Dozy tells us: "There was no muezzin, or crier, to call to prayer; people were governed by the crow of the rooster; so no one, except in case of dire necessity, might kill roosters or hens or eat eggs" (1).

262 565 825 773

1. Essai sur l'Histoire de l'Islamisme, by R. Dozy, pages 348 and 349. Neither mosques nor muezzins are found in Tuareg country. See also l'Histoire de l'Afrique Septentrionale /History of North Africa/, by E. Mercier, pages 228 and 255. Volume 1.

[171]

Legends and stories are also known on the subject of Ahmamellen and his nephew Elias. Hanoteau told them to us. At Tamanrasset (Ahaggar) the Tuareg showed us a curious breech in a large "gara" that bounds the horizon to the east. They call it "Tiouit-n-Elias" (Elias' cut), and they say that Elias made this breech with one stroke of the "takouba." The piece removed, an enormous rock, lodged in a wadi three kilometers from there, and we were shown it in passing. The breech has also been named "Elias' Breech."

773 823

Elias is the Arabic translation of Elijah, and Younes that of Jonah. These two proper names are still used among the Tuareg. Might there not be a relationship between this Elias and Elijah, son of Salih?

[551] [174]

The Tuareg say that Ahmamellen was a man of extraordinary size and strength, and that he was the equal of an army. Might it have been Salih himself who claimed to be a prophet, then disappeared in the east after having told his followers that he was the Mahdi and that he would come back to fill the world with justice when the seventh king should be mounted on the throne?

174 773

5: Nicolaisen E-4, 5 (1951-1955) 1959
MS25 Tuareg MS25
Air

582 [778] Marriages to cross-cousins are justified by myths telling that as long as there have been Tuareg there have also been marriages of this type. There are also legends or stories to prove that such marriages have always been good, other types of marriages bad. Cross-cousin marriage is further said to be preferred because it [581] results in an exchange of individuals and livestock between two families. Finally [605] cross-cousin marriage is considered the best type of marriage because institutional joking exists between cross-cousins. For although joking between cross-cousins will stop with marriage, the mere fact that there has once been joking between husband and wife is said to reduce troubles and quarrels between them.

605 606 221 Among the Kel Ferouan joking between cross-cousins goes together with joking between brothers-in-law and sisters-in-law, and also with avoidance between children-in-law and parents-in-law. Radcliffe-Brown has explained these two different types of behaviour as parts of one and the same system within which they have an identical social function, namely that of preventing conflicts (Radcliffe-Brown 1950, p. 56ff.; 1952, p. 90 ff.). I have elsewhere treated this theory (Nicolaisen 1957a, 1957b, 1959b). Here I shall content myself with the statement that my Tuareg material seems to confirm the theory set forth by Radcliffe-Brown, the more so as I have been able to find cases of transition between the two outwardly most different modes of behaviour. The extent to which joking is carried on between partners of the same sex is always dependent on age. Between two male cross-cousins or two brothers-in-law there will be little or no joking if they are of very different age, and in very extreme cases joking may in fact change into avoidance. It is also interesting that in most Kel Ferouan clans there is institutional joking between a man and his mother's brother's wife. According to the rules of preferential mating she may later become his mother-in-law, whom in that case he must avoid very strictly. This custom, however, does not seem to be found in [184] the Iforas clans which were adopted into the Kel Ferouan drum-group about a hundred years ago. I think that Radcliffe-Brown's theory on joking and avoidance is very important, and I shall later in this study present material to support it.

601 614 The particular position of cross-cousins is indicated in the kinship system (fig. 8)[1] which also shows that there are particular terms for children of cross-cousins and for certain matrilineal relatives. As clans, according to traditional rules, are groups of matrilineally related persons it would seem natural that succession to clan chieftainship followed the maternal line. This is also stated by Nicolas, who claims the line of succession to be as follows:– 1) the brother of the deceased chief; 2) his mother's sister's son; 3) his sister's son. According to Nicolas this rule of succession also holds for the Ahaggar Tuareg and for the Kel Geres (Nicolas 1950c, p. 492f.). Rodd states the traditional rule of succession in Air as matrilineal. But he claims 614 that the deceased chief's sister's son is the first in line, and he refers to the fact that 643 this rule has often been followed at the election of Sultans (Rodd 1926a, p. 151f., 463ff.).

It is frequently mentioned in the literature on various Tuareg groups that the

[1] [p. 102, categor 116.—Analyst]

133 /16 cont./ solidified almost immediately, a little like tooth-paste leaving the tube when it is slightly squeezed. The usual volcanic cone is very restricted; the attention is drawn only by the vertical or spiral columns constituting the peaks.

Sometimes immense tabular mountains, such as the Adrar In Taraf'n or the Adriane, bear witness to the volume of the volcanic flows, and their different planes seem to indicate the contour lines.

One also sees, towering over the immense plateaus covered with lava, veritable fortresses of stone that give the most curious effect in twilight; the Aounahampt, the Akarakar, and the Takouft are the most characteristic of this type. This is the domain of wild sheep.

The Tuareg were impressed by this strange relief. The Ilamane, so pure andmajestic, rising in state, facing south in the middle of an amphitheater of splendidly hued mountains, might have been, in their legends, a god whose praises were sung by the granite organs all around it. But this warrior people, little concerned with religious subjects, imagined a love story which caused a quarrel.

133 Several kilometers west of the Ilamane are two mountains;
773 the northernmost one, massive in form, is named Amdjer -- ;
which, the legend says, was a man; the other, with a pointed summit, is named Tararat -- and Tararat was a woman.

Amdjer and Tararat loved each other. It came about that Ilamane also fell in love with Tararat. This passion was not, of course, well received by Amdjer, who reproached Ilamane. The latter, very violent by nature, struck Amdjer with his spear. Amdjer defended himself vigorously, fetching his attacker two mighty saber blows which completely convinced Ilamane that he shouldn't dispute Tararat with such a rival.... Since that time Amdjer and Tararat have been /17/ united by a chain, and the spear thrust which wounded the mountain is still visible; a spring flows from it as evidence that the wound has not yet healed. Ilamane, on each side of his summit, proudly bears the

133 /17 cont./ two gashes from the saber blows, a souvenir from
●773 his youth of a duel of giants.

Some time after that incident, the peace of the Ahaggar was again disturbed. Ilamane fell in love with Tahat, who was a woman, but there was another suitor named Ti Hiyène. Fearing this rival and wiser by experience, Ilamane left the place where he had always been and settled down very close to Tahat, where he has remained ever since. Vexed at feeling himself scorned by Tahat, Ti Hiyène resolved to flee from the Ahaggar and go seek his fortune toward the Adrar des Iforas. He then left, going by way of the Amded wadi. Now, in the Amded wadi there was a mountain named Eheri. Eheri was brave, though peaceable. He respected the customs, and it did not seem proper to him that a mountain of the Ahaggar should thus leave his country for what was, all in all, a rather trifling reason. He left his place and planted himself squarely in the path of the runaway in order to bar the way. Ti Hiyène, informed of Eheri's gesture, doubtless learned his lesson, for he settled upstream, near the well of Tin-Dahar.

Since that time one may admire the Ilamane, fortunate conqueror, rising in state before the Tahat, and one may see his first site in the form of an immense circular crater which forms a depression to the west of the Ilamane wadi. Near the Amded wadi, a similar crater marks the former residence of Eheri. These circular depressions have long been enigmas to geologists.

"And the location of Ti Hiyène?" I asked Marly ag Amayas, who related this legend to me in detail. "Nobody knows it," he answered, "and this is understandable: when a man decides to leave after thinking it over, he moves quietly, thinking of his plans, and leaves no trace, while he who acts from sudden passion goes abruptly and leaves a deep mark on the ground."

133 A network of wadis separates these different summits, forming /18/ drops of from 800 to 1,000 meters. The upper valleys of these wadis are young and have a V form, true canyons out through the lava fields (Tarhoumout wadi). None of these wadis

776 /115 cont./ the depths of which are seen their strange lights. The In-Tafeute guelta is peopled with genii; the Amadror saltworks abound with Kel es Souf, who make an infernal racket at night, breaking the salt, hewing blocks, robbing all sleep from the people who have come to work and who the next morning see no sign of this nocturnal activity. Certain high places, of which the most famous is Garet el Djenoun, are also favorite haunts of all this invisible world.

It is said that in former times some particularly powerful men were on friendly terms with the Kel es Souf, who had a language of their own. Two ways used by the genii to count up to ten are still told:

First way:	Second way:
1 -- Djoukhien	Dienana
2 -- Djouressin	Dessinena
3 -- Djettar	Makarkada
4 -- Djettouri	Matezoua
5 -- Alendiez	Souraten
6 -- Indiez	Souratafni
7 -- Hamalou	Tiguemelguemal
8 -- Fellali	Teguedtassa
9 -- Terra	Nougomelli
10 -- Feck	Nourobelli

The misadventures of humans with the Kel es Souf are extremely numerous. Any Targui who has a little confidence in you /116/ will tell you of his and, excited by the subject, will relate those of others. There are classic tales, such as that of Titi.

•773 Titi was a shrewd Targui who one night arrived at a wadi wooded with tabrakat. Dismounting from his camel at the place he intended to pass the night, he saw a woman. He greeted her and began to unsaddle his mount. As he unloaded a sack, the woman took it from him and placed it on the ground. He went to look for wood, and she went with him to help; he lighted his fire, she stirred the coals, this solicitude

773 /116 cont./ and this imitation of his gestures disturbed Titi, who guessed that this woman with the abundant hair was a Kel es Souf. He prepared his millet flat cake, and the woman repeated each of his movements. At that point Titi, seizing a firebrand, quickly ran the nonburning end through his hair; the woman imitated him but used the wrong end; her hair caught fire, she fled screaming, rolled on the ground, and rubbed against the trees, which caught fire. And ever since this adventure of long ago, one can see the remains of the tabrakat burned by the Kel es Souf in the Ouriren wadi.

Another Targui, when night was falling, spied the fire of a camp in a ravine toward which he directed himself. Hardly had he descended from his camel, when he was invited to eat. As he was very hungry, he shortened the customary salutations. Having sat down on a magnificent rug, he observed that the people were dressed as Tuareg, to be sure, but he could not determine their caste nor find any resemblance to anyone he knew. All of this seemed strange to him, but the strangest was to see the asink served in a golden terahout. He understood at once that this was a camp of the Kel es Souf. He seized the dish, bounded to his camel, which fortunately had not been unsaddled, and fled into the night. When he felt he had gone far enough, he wanted to look at the fabulous dish. Alas! It had disappeared, which proved to him that he had been the victim of the Kel es Souf.

787 Instances of clairvoyance are common with the Tuareg; this is chiefly the province of the women. It is related that during the raids of yesteryear certain Tuareg women knew /117/ the outcome of a combat which took place more than 400 kilometers away; a wife would see her husband wounded, a sister learned of the death of her brother, and the news would be verified upon the return of the warriors. This distant clairvoyance is still practiced today. Here are the two ways of going about it. At nightfall the woman endowed with this power washes herself meticulously and puts on her finest clothes.